

# Megiddo Message

DEVOTED TO THE CAUSE OF CHRIST

For Works Shall Paul Receive Reward, or Loss?

I'VE FOUND A FRIEND

CHRISTIAN ENTERPRISE

THE LIVING AND ABIDING WORD OF GOD

MEDITATIONS ON THE WORD

QUESTIONS AND ANSWERS

HOPE AND PROMISE

# Megiddo Message

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Kenneth E. Flowerday, Editor

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone. The MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

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Mrs. M. L.

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Never mind if shadows darken,

Never mind if foes be strong,

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Toronto, Ont., Can.

S. R.

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## For What Works Shall Paul Receive a Reward or Suffer Loss?

FOR OUR SCRIPTURE lesson we have read a portion of Paul's First Epistle to the Church at Corinth.

In chapter 3, verses 1—9 Paul turns to the sad fact of the failure of the Corinthian Church to reach the level on which he could have taught them the full substance and meaning of the divine wisdom. He had neither been able to speak in that way when he had been among them, nor would it be possible now. They were undeveloped Christians, even babes spiritually. He had to adapt his instruction to their condition of great immaturity. Though their educational advantages were such that they should be spiritual, he could not treat them as such, but as carnal.

Verse 1 reads: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (vs. 1, 2). Paul condemned their immaturity, they had not grown to the extent that their opportunities warranted. As Christians we cannot always feed on the milk of the Word, we must keep eating and grow to the point where we can partake of the strong meat.

Then Paul continues in vs. 3, 4: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" There was among them envying, strife, and divisions, and that was a sign of carnality. If we are feeding on the strong meat of the Word we shall have strength to lay aside the envying, strife, and divisions; we can be putting away all evil. "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

In v. 1 the Greek word *sarkinois*, translated "carnal," has the sense of "composed of flesh." In v. 3 *sarkikois*, also translated "carnal," has a wholly ethical sense. But by its suggestion of complete fleshly condition, and with the context to guide us, the former word represents a state more completely opposed to a spiritual one. At the same time, there is more implication of Corinthian responsibilities for their own condition, in the latter word, *sarkikois*. Referring again to verses 3 and 4: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

The proof which Paul gives of the carnal-mindedness of the Church is significant. Some, if not all, of the members would regard their particular claims as a mark of superior wisdom. The Apostle goes on to show the absurdity of these party-cries, for Paul and Apollos were not at all what these cries suggested.

### To God be the Glory

In vs. 5—7 Paul proceeds to show that he and Apollos were only ministers, and of Christ rather than of the Corinthians. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to

every man? I have planted, Apollos watered; but God gave the increase." Paul wishes to turn the thoughts of the Church away from Paul and Apollos to Him whose ministers they are. The Lord had appointed them to different tasks. Paul had planted the Church; afterwards Apollos watered, but the fact of the Church's growth was due to God. As for their own ability, they did not count at all, only God counted. Paul and Apollos were only ministers of God. We must give Him all the glory.

"So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (v. 7). We must not think that we are anything because we do either the planting or the watering; in doing this we do only that which is our duty to do. "Now he that planteth and he that watereth are one, and every man shall receive his own reward according to his own labor." Paul says, I gave some their start in the truth, planted them as spiritual trees, and Apollos came and watered; so we shall both get our reward. One plants, another waters, and God gives the increase; but each receives his own reward for his labor.

In verse 9 the truth of the matter is briefly summed up. "For we are laborers *together with God*: ye are God's husbandry, ye are God's building." Paul and Apollos were fellow laborers in the service of God. The Corinthians were a field, or a building, the possession of God, and, so it was implied, to be cultivated, or raised up for Him.

### Only One True Foundation

Paul now develops the idea of the building, and, with an eye on what has been going on, or was going on, in the community, points out that the fact, that the foundation has been once for all well and truly laid, does not imply that everything which is raised upon the foundation is of equal lasting worth. Paul, in the character of a wise master builder, had laid the foundation, the only possible foundation, Jesus Christ. What kind of a foundation was it upon which Paul was building? He was building upon the foundation of divine truths. He was building not upon the man Jesus Christ alone, but upon His system of divine teachings, the sublime hope engendered by His resurrection from the dead, His example of a flawless life.

Ephesians 2: 19—21 tells us of this foundation upon which the true Church is built: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Says the Apostle, The foundation upon which I am building is the words of the prophets, apostles, and Jesus Christ. I have laid this foundation, to others falls the task of building thereupon. Paul does not suggest that anyone had made the attempt to lay a



different foundation, in fact, such would be impossible, "For other foundation can no man lay than that is laid, which is Jesus Christ" (v. 11).

Now in verse 12 Paul conceives of different kinds of buildings rising on the one foundation; on the great and final Day their respective values will be determined. The meaning which theology attaches to Paul's words in vs. 12-15, that a man's works of evil can be burned, yet he himself be saved, is unscriptural. While the respective values of the buildings reared will vary widely, it is folly to speculate, that any *one* life's reward, or the reward any one individual might merit, could represent all the elements mentioned in the comparative list of values: "gold, silver, precious stones; wood, hay, stubble." The text reads: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (vs. 12, 13). It is a case of *and, or*; not *and, and*, two opposite kinds of character material—the work shall be revealed as "gold, silver, precious stones," *or* "wood, hay, stubble." No one individual life can merit both these classifications. God will recognize only unmixed goodness.

#### Judgment Day to Reveal

The Day will break in with the accompaniment of fire, and the fire will test the superstructure of each builder. Not his own life, but what he, as a master builder has reared up on the true foundation. Then two possibilities arise. One man's superstructure will stand the test, and he will be rewarded; another man's superstructure will perish, and he will lose, yet he will not fail of personal salvation. The fire which has burnt up his work of building others on the one foundation, will in no wise adversely affect his chance for eternal salvation.

God's uncompromising demand is for perfection of character, nothing less will be acceptable with Him. Jesus, in one trenchant statement in His Sermon on the Mount, made God's demands on quality, crystal clear. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Again in His post-ascension message to John on Patmos, the book of Revelation, Jesus pictured the same. The 144,000 accepted ones standing with Christ on Mount Zion were described as having "no guile" in their mouths, "for they are without fault before the throne of God."

In Eph. 5: 26, 27, Paul likened the perfection demanded of each member of Christ's true Church to a glistening garment whose matchless fabric bore no trace of soil, neither spot, nor wrinkle, nor a blemish of any kind. And Peter the apostle, after speaking of the great things to be accomplished by Jesus at His coming, adds this note of warning to those who would participate: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless" (II Pet. 3: 14).

Yet, in the face of these plain statements from the Word, theologians picture Paul as saying that it is possible that the evil-doer's works can be burned at Judgment Day, while he himself can be saved—although with a little lower rank of glory than could have been his had his works been more nearly acceptable. Now this is a most dangerous position to take. It is defeatism at its worst. Human nature always wants to find a byroad,

a detour around the high-demand-road which the God of heaven has designed and built. But no such way can be found. No such road exists. No such road ever did exist. The road to life is narrow, difficult, and always ascending, and the demand for acceptance is a perfect flawless life, with no evil of any kind in evidence.

When we stand before the great Judge, stripped of all human sham and pretense, our only claim to favor or approval will be a pure and righteous character, with no evil of any kind to be purged by fire or any other process.

We read again in I Cor. 3: 11, 12, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble"—oh, that is the sad thought! that among those brought in by Paul, the gold, silver, and precious stones, there would also be wood, hay, and stubble. What do the gold, silver, and precious stones represent? The faithful, the temple of the Lord, like Timothy, that dear son. Timothy was a precious stone. He built well on this foundation.

#### Works That Are Total Loss

Who are the wood, hay, stubble? They are the unfaithful, like Demas (II Tim. 4: 10), who forsook Paul, having loved this present world; like Judas who betrayed his Master; the unfaithful ones. They were of no account. You know Paul told us that at one time all Asia turned against him. He labored hard in Asia to bring some into this building, but we read in II Tim. 1: 15, "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." They are the wood, hay, and stubble. Paul would get no reward for the labor bestowed on them.

As aforementioned, theology relies upon I Cor. 3 to prove that our good works are saved and our bad deeds destroyed. No, that is not the meaning of this chapter. Paul went to Asia and labored and labored. For those who held on he shall receive a reward. Those who proved to be unfaithful shall be destroyed and Paul shall receive no reward for the labor bestowed on them. He himself shall be saved, for he obeyed God's commands and worked out his salvation. He "fought a good fight." He shall receive the crown of life eternal, but no extra stars in his crown for those that proved unfaithful.

In First Cor. 3: 14 we read: "If any man's work abide which he hath built thereupon, he shall receive a reward." If he proves faithful in the testing of Judgment, he shall abide, and he shall receive a reward for the time and work that he spent in bringing them in. The labor bestowed upon them will add the glory of gold, silver and precious stones to his crown. He shall be saved and so all who prove faithful will be that much more reward for him.

#### The Word "Work" Defined

"If any man's work abides"—we must remember there is more than one definition of the word "work." The first definition of the Greek word for work is: "business; work of industry." Later is given: "good deeds; actions." These works about which Paul was speaking were the works or results of his missionary effort, members he added to the Church. It is a different idea from good conduct. If those persons prove not to be *good* works or prove to be poor material, Paul shall lose all the labor

spent on them. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Verse 15 is worthy of reading over more than once. "If any man's work"—that is, his missionary labor—"be burned"—or destroyed—"he shall suffer loss: but he himself shall be saved." The work or labor bestowed on those who would not make themselves worthy will be a loss to Paul; but he himself shall be saved. And so with all other builders, their superstructure or *good* works shall be rewarded; but if any of their works are burned, they shall suffer loss, but they themselves shall be saved "so as by fire."

We read in verse 13, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." His works, those he builded on the true foundation, shall be revealed, whether they are good or bad, like a Timothy, or a Demas. They are not fully revealed until Jesus arrives as Judge to separate the sheep from the goats. Here, it says that some works shall be burned. We need to remember the definition of fire: "Fire is a symbol of destruction, whether of men or things. To be destroyed by war is said to be destroyed by fire. Figuratively used of the judgments of God." The judgments of God will effect their destruction. Those who say they will do, and never carry out their good intentions can only qualify as the wood, hay, and stubble, and all such shall be destroyed by the judgments of God. Only the gold, silver and precious stones remain, those who have been doers of the Word; those who have stood the purifying fire of trial and testing which brightens the gold, and the hammering, cutting, polishing so necessary to the finishing of fine metal and of precious stones.

We must make ourselves worthy of being that gold, silver and precious stones. The only way to become worthy is to keep working, keep practicing. It is only by practice that we become the gold, silver and precious stones.

#### The Works That "Follow"

In the study of our subject, for what works will Paul be rewarded and for which will he suffer loss, a text in Revelation has been raised in question. It states, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13). This pertains to the Christian's works following him to Judgment, where each servant of the Lamb must stand or fall by the record of his conduct during his mortal sojourn (II Cor. 5:10; Rev. 22:12). For example, Paul's works, or record of Christian conduct will follow him when he stands to be judged. And according to what we read of his life, it will be a good report. In his Corinthian letter, he states, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain; And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (I Cor: 9:24, 25). The natural man runs to gain a corruptible crown; but Paul ran to obtain an incorruptible crown. We read, verse 26, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." He built a backlog of credits against that Day. He said, I do not run as though I do not mean it; Paul was making

every move count. Paul ran in earnest, as we read again in Heb. 12:1. He was laying aside every weight and besetting sin, because he knew the prize was at the end of the race, and he kept it in view. He says, I am watching my thoughts; I am watching my words; I am watching my actions.

Then he continues in verse 27, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." That is what Paul did to gain the prize, he worked with himself, his own heart and mind. He says, That is why a crown of glory is laid up for me in that day, and my works do follow me. I do not let my flesh rule me. I keep my body under. I do not let my thoughts wander here and there to this worldly thing and the other worldly thing. I do not have my eyes on the world, but I keep them on the prize. "Forgetting those things which are behind, and reaching forth unto those things which are before, I *press* toward the mark for the prize of the high calling of God in Christ Jesus." He kept his hands, his eyes, and his thoughts in subjection, and his feet in paths of righteousness. He did not conform to this world, and neither can we, if we would have good works follow us.

He says, "I keep under my body, and bring it into subjection." I keep this body under. I do not let the "old man" have his way. The natural old man is proud; he is jealous. The old man wants to do everything that is evil. He says, I do not let him have his own way; I keep my body in subjection. To follow Paul means years of labor in paths of righteousness. He fought a good fight and is resting from his labors. In that coming Day his works will follow him. That is what is meant in Rev. 14:13, and in that coming glorious Day his righteous works will testify for him.

We read of some works that every Christian needs to have follow him, in Mal. 3:16: "Then they that feared the Lord spake often one to another." Are we doing that? Are we talking with those that fear the Lord? Are we speaking often one to another? If we are thus doing, we shall have a place in that "Book of remembrance" that is being written. It is the only way we can ever have a place on God's honor roll. To merit His honor, we must now speak often to each other of our sins and of how we can put away the deeds of the flesh and become new creatures. We must help others to put away the evil. We must speak of the truth and the glories of that coming Day when Christ shall return and bring the reward, and of what we must do to obtain it. We must put down our own thoughts and imaginations and have the thoughts of God uppermost. We will speak of how we must come out from a world of sin and evil and be "a peculiar people, zealous of good works" (Titus 2:14); how we must cease from anger and control self and "consider one another to provoke unto love and to good works."

This is that to which the prophet Malachi referred when he said, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it." The Lord will hear us if we are speaking often one to another; if speaking of good things, of holy things, he will hear us. "And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." In that book of remembrance every deed is recorded to be examined at Judgment. All the good deeds will be there. He will blot out the evil

deeds on condition we now confess and forsake them.

Then he says in verse 17, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Those are the jewels—the gold, silver, and precious stones—and He says, I have a record of their doings—"and I will spare them as a man spareth his own son that serveth him." I will spare them, He says. I will spare them in that day if they speak often to one another of good things, of right things; if, as it says in Heb. 10: 24, 25, they "consider one another to provoke unto love and to good works. . . exhorting one another: and so much the more, as ye see the day approaching."

What is this love to which we must provoke each other? We read the answer in I John 5:3, "This is the love of God, that we keep his commandments: and his commandments are not grievous." We are living down in the closing days of Gentile times and can see the Day approaching. We can see the great signboards along the way telling us the night of darkness is far spent and the grand, glorious Day will soon dawn, and we must increase more and more unto good works and exhort each other more and more; and if we do, we shall then be among the number to be spared in that day when He makes up His jewels. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." He will spare every one that will obey him. His mercy will extend to all who will do the works of God.

All the faithful of past ages are sleeping, awaiting the Resurrection Day. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." Shall not they receive their just reward then in that Day when the "book of remembrance" is opened? All their good deeds will stand for them in that day.

They are not the works, however, spoken of in I Cor. 3: 13. It has no reference to the works of which Paul is speaking to "abide" and add glory to His crown or be "burned" or destroyed as only loss. Those works were their efforts to save others.

A testimony in I Cor. 9: 1, 2 very clearly shows the nature of these "works" to which Paul referred in the third chapter. He said to his Corinthian brethren: "Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not *ye my work* in the Lord?" The Corinthian brethren were Paul's work in the Lord. "If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord." They are the labor, or work, that will be worthless if they prove unfaithful; but if they prove faithful, they will be jewels in Paul's crown of rejoicing.

Paul is a great example to us; he speaks directly to us more than the others. Let us follow his noble example that we may live with him when he receives the fruit of his labors.

*Experience shows that success is due less to ability than to zeal. The winner is he who gives himself to his work, body and soul.*

If your cup is full of sweet water, no matter how sudden the jolt, nothing but sweet water can spill out.

## *I've Found a Friend*

I've found a friend, oh, such a friend  
If I will but obey Him;  
He draws me with the cords of truth  
And thus He binds me to Him;  
And round my heart still closely twines  
This tie which naught can sever  
For I am His, and He is mine  
Forever and forever.

I've found this Friend, this dearest Friend  
This Word which Jesus gave me;  
To live its precepts I attend  
And know one day 'twill save me—  
That glorious Day when Christ returns  
Beside life's endless river,  
And I am His and He is mine  
Forever and forever.

I've found a Friend, my truest Friend,  
All power to Him is given,  
To guide me onward in my course  
Into the blessed Kingdom.  
Th' eternal glories gleam afar  
To nerve my best endeavor.  
So now to watch, to work, to pray,  
And then to rest forever.

I've found a Friend, eternal Friend,  
So kind, so true, so tender,  
So wise a Counsellor and Guide,  
So mighty a Defender!  
From Him who keeps me every day  
What power my soul can sever?  
Shall life or death my progress stay?  
No, I am His forever.

M. A. F.

## The Psalm of Life

### Key Thought

"The Lord is my shepherd . . . . .	Protection
I shall not want . . . . .	Supply
He maketh me to lie down in green pastures . . . . .	Abundance
He leadeth me beside the still waters . . . . .	Peace
He restoreth my soul . . . . .	Healing
He leadeth me in the paths of righteousness . . . . .	Guidance
For His name's sake . . . . .	Purpose
Yea, though I walk through the valley of the . . . . .	
shadow of death . . . . .	Experience
I will fear no evil . . . . .	Confidence
For Thou art with me . . . . .	Omnipresence
Thy rod and Thy staff they comfort me . . . . .	Instruction
Thou preparest a table before me in the . . . . .	
presence of mine enemies . . . . .	Provision
Thou anointest my head with oil . . . . .	Consecration
My cup runneth over . . . . .	Joy
Surely goodness and mercy shall follow me . . . . .	
all the days of my life . . . . .	Assurance
And I shall dwell in the house of the Lord . . . . .	
forever." . . . . .	Eternal Life.

—Selected.



## Editorial

**L**IFE ON EARTH is a warfare and Paul bids the Christian think of himself as a soldier of Christ whose business it is to fight a good fight. "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven," he shall enter into the kingdom of heaven. It is not enough to protest in fine words that we love;

it is not a question of experiencing the warm emotional glow which sometimes passes for love but which, in reality is either, at best, the incidental resonance in the body of the strong movement of the will, or at worst, a purely sensual response which does not flow from the will at all. The test is not what we say or what we feel but what we do.

If we set ourselves primarily to make us a new heart and a new spirit, we can use any experience that the world can present us. Out of any situation we can emerge a better person. If we are primarily after wealth, the world can whip us. If we are primarily after pleasure, the world can defeat us. But if we are making a new heart, we then can capitalize on anything that life does to us. Happiness can make us more radiant; bereavement can leave us more wise, more sympathetic, more understanding. All things can be made to work together for good, for our real good, and so we, like Paul, can triumph in trouble, knowing that trouble produces endurance and endurance produces character.

It is said, that a man watched an eagle in the Himalaya Mountains when a storm struck. He expected the eagle to be dashed to death against the rocks by the fury of the wind, but instead, the eagle set his wings in such a way that the harder the wind blew, the higher he rose by it.

The ability to capitalize on adverse winds when the storms begin to blow is one of the secrets of our faith. The sacred writer tells us that our Lord Himself was made perfect through suffering.

"In this world," said Jesus, "ye shall have tribulations, but be of good cheer, I have overcome the world."

As our Lord said, long ago: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." What life will be like in that land that is fairer than day, we do not know, but we do not need to know. We know that He shall be with us and that is enough. It is the Christian's faith that though the night be dark and long, the Morning will surely come and with it, a great reward.

A Christian's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs; and, in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and high colors. —*Selected.*

## In Kingdom Fair

"Brief life is here our portion,  
Brief sorrow, short-lived care;  
The life that knows no ending,  
The tearless life, is there.

And after mortal's toiling,  
And after this world's night,  
And after storm and whirlwind,  
There, calm and joy and light.

There grief is turned to pleasure,  
Such pleasure as, I trow  
No human voice can utter,  
No human heart can know.

The peace of all the faithful,  
The calm of all the blest,  
Inviolable, unvaried,  
Divinest, sweetest, best.

That peace,—but who may claim it?  
The guileless in their way,  
Who keep the ranks of battle,  
Who mean the thing they say.

Strive, man, to win that glory,  
Toil, man, to gain that light,  
Send hope before to grasp it,  
Till hope be lost in sight!

## Early Piety

By cool Siloam's shady rill  
How sweet the lily grows!  
How sweet the breath beneath the hill  
Of Sharon's dewy rose!  
Lo! such the child whose early feet  
The paths of peace have trod,  
Whose secret heart with influence sweet,  
Is upward drawn to God.

By cool Siloam's shady rill  
The lily must decay;  
The rose that blooms beneath the hill  
Must shortly fade away;  
And soon, too soon, the wintry hour  
Of man's maturer age  
Will shake the soul with sorrow's power  
And stormy passion's rage.

O Thou, whose infant feet were found  
Within Thy Father's shrine,  
Whose years with changeless virtue crowned  
Were all alike divine,  
Dependent on Thy bounteous breath,  
We seek Thy grace alone,  
In childhood, manhood, age, and death  
To keep us still Thine own.

\* \* \* \* \*

When we are in trouble, it is always a source of encouragement to know that others have come through like experiences. What has been borne can be endured again; where victories have been won, they are still possible.

## *The Living and Abiding Word of God: the Marvel of the Ages.*

Last eve I paused beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then looking in, I saw upon the floor,  
Old hammers worn with beating years of time.

"How many anvils have you had," said I,  
"To wear and batter all these hammers so?"  
"Just one," said he, and then with twinkling eye,  
"The anvil wears the hammers out, you know."

"And so," I thought, "the Anvil of God's Word  
For ages skeptic blows have beat upon,  
Yet, though the noise of falling blows was heard,  
The Anvil is unharmed, the hammers gone."

**"THE BIBLE** is the marvel of the ages. No other book ever written has been the subject of such continued attack as the Bible. Men in every age have sought to belittle it, to besmirch it, to contradict it, to prove it false, to destroy it. Infidels, agnostics, free-thinkers—in a rage reaching to the skies, have all joined in the chorus, crying, Away with it. But from all the assaults of the succeeding centuries the Bible has emerged unsullied and unscathed. . . to the confounding of all its enemies.

"The Bible may also be termed the anvil of the ages. Most of the attacks of modern critics against the Bible are like the taps of children with toy hammers compared with the ringing blows of giants of power" and knowledge of the holy men who wrote it.

Of its irrefutable truth Canon Hague says: "It is almost the only Book in the world that has stood age after age of ferocious and incessant persecution. Century after century men have tried to burn it and to bury it. Crusade after crusade has been organized to extirpate it. Kings of the earth set themselves, and rulers of the church took counsel together to destroy it from off the face of the earth. Diocletian, the Roman Emperor in 303, inaugurated the most terrific onslaught that the world has known to be directed at a book. Almost every Bible was destroyed, many Christians perished, and a column of triumph was erected over an exterminated Bible with the inscription: "Extincto nomine Christianorum" (the name of the Christian has been extinguished). And yet not many years after, the Bible came forth, as Noah from the ark, . . . in the year 325 Constantine enthroned the Bible as the Infallible Judge of Truth in the first General Council.

"Perhaps the most deadly persecution of all has been during the last one hundred and fifty years. The bitterest foes of the Bible, curiously enough, were men who claimed liberty of thought; and Bolingbroke, and Hume, and Voltaire, seemed so confident of the extermination of the Bible, that the Frenchman declared that a hundred years after his day not a Bible would be found save as an antiquarian curiosity. Then came the German rationalistic host, with the fiercest and deadliest of all the attacks. Baur, Strauss, and the Tübingen School took up the cry of the Children of Edom: "Down with it, down with it, even to the ground." But "He that sitteth in the heavens shall laugh: Jehovah shall have them in derision" (Ps. 2:4).

"For here it is today; stronger than ever. It stands, and it will stand. Yes, in spite of these age-long persecutions the Word of the Lord is having free course' in the hearts of the Sons of God and is being glorified by every true Christian. It has an influence it never had before. In no previous age was there ever so much fulfilled prophecy, making it "greater in power, greater in life, greater in freshness and the beauty of spring."

"Think of it, the same Word, brilliant with eternal youth, skin without scar, organ without disease, voice without weakness, step without failure, eye without dimness, the untouched, unharmed, scatheless Word of God.' Verily as we think of it we may challenge our proud age with the challenge of Moses, and cry: 'Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?'"

The German Professor Bettex "scorns the so-called findings of Higher Criticism." "The whole of this criticism has strayed from the right way, and will never arrive at truth." He speaks of "arbitrary assertions made at random, by which they essay, in the presence of the unknowing, to surround themselves with the halo of higher scientific knowledge."

"Unchanged and unchangeable, this Bible stands for centuries, unconcerned about the praise and the reproach of men. With sublime freedom it strides through the history of mankind, dismisses entire nations with a glance, with a word, in order to tarry a long time with the deeds of a shepherd. It rises like an angel to heights that make people, passing hither and thither, appear like swarms of grasshoppers, yea, all nations like a drop in a bucket. Of this Book . . . the best and most talented among men have testified, not only that they never tired of reading and studying it, but also that it constantly grew grander, richer, more unfathomable."

"In speaking of the harmony and grandeur of the Book . . . Professor Bettex says: 'We, whose eyes have been opened, look amazed upon the grand unity and the magnificent harmony of this wonderful Book. It contains all kinds of episodes and digressions; it lingers and follows winding paths; and yet the way is straight, does not turn aside to the right or to the left, and with divine precision leads directly to the goal. . . Thus the Scriptures are a gigantic structure, so simple that the poorest in intellect is gladdened by its sight, and so wonderfully executed that the greatest human mind cannot cease admiring it. And all this is presented so unaffectedly, so naturally, and with such freedom, that at first one does not notice its immense grandeur. Like a rock it stands, and will stand as long as the earth lasts.'

"The Bible is true; in fact, the only true thing amid the great lie of this world. Falsehood, falsehood! The leaders in literature proclaim the intellectual emancipation of man and offer, as the substitute of liberty, free love, and suicide! . . . With uncolored truthfulness and



cold impartiality the Bible portrays the falsehood and guilt of the world. "

Desiring modern and carefree living, unmindful of life's responsibility and its ultimate goal, the world of today stress higher education, pleasure and culture and sadly neglect the education of the moral and spiritual life until the world reeks with crime and immorality and its sins reach unto heaven, as predicted by Jesus. The conditions that surround us from day to day are as Jesus described it would be—like Sodom. And just as precisely as that part of the prediction has already met its fulfillment so shall God remember her iniquities and in one hour of His judgments she will be made desolate.

"The Bible alone meets the requirements of the soul. . . [It] offers ideals and aims grander and loftier than any ever offered in any book written by man." It stresses Jehovah's promise of "super-terrestrial beauty, of heavenly purity, of incorruptible possessions, of unfading glory, of true knowledge, of great struggle, of heroic deeds, and of victory.

"The fulfilled prophecies of the Bible prove beyond peradventure of a doubt its supernatural origin and authority. Events are predicted centuries beforehand, and at the appointed time they come to pass with a hairsbreadth accuracy that is beyond any human power to foreknow. No other book ever written has dared to forecast the future like the Bible. . . The Old Testament as a whole is a book of prediction, anticipation and expectation. All through its 39 volumes there are predictions daring beyond human conjecture. Its predictions with regard to the flood, to the fall of Jericho, to the destruction of Babylon, and of Jerusalem and ultimately of the collapse of the Roman Empire, are so definite and so marvelously fulfilled that they have stopped the mouths of scoffers and changed the hearts of infidels. No human eye could have looked down the long corridor of time, and foretold these events with such absolute precision. Here is indisputable proof of the supernatural character of the Word of God. Heaven and earth shall pass away but My words shall not pass away. Only an omniscient eye could have foreseen this, and an omnipotent tongue, speaking through the prophets, could have foretold . . . events . . . thousands of years before they occurred."

Then there are the prophecies of Hosea, Joel, Jesus and Paul uttered centuries ago foretelling international unrest, the conflict between capital and labor and moral corruption (Luke 21: 25, 26; James 5: 1—4; Hosea 4: 1; 2; Joel 3: 9—11; Matt. 24: 37, 39; II Tim. 3: 1—4) being accurately fulfilled in this day and generation. Here is present day visible demonstration of the divine inspiration of the Word of God that cannot be controverted. (And tied in with these predictions is the glorious promise of Christ's return to earth to take the reins of government and fulfill the ultimate purpose of His birth, as foretold by the angel Gabriel, (Luke 1: 31—33). One can only bow his head in wonder and awe at the precision with which these prophecies of the Word of God are unfolding before our eyes in our own day and age. Only the Omniscient God, who sees the end from the beginning, could have foreseen and foretold these events with such unerring verity.

The accurate forecasting of future events is one of the strongest evidences of the existence of God, and of the authority and integrity of His Word. To predict an event centuries before it comes to pass, and then see a photo-

graph of its fulfillment precisely as foretold (as we have with the excavations in the Holy Land) is visible and concrete proof of divine power that cannot be controverted.

The Lord Jesus Christ used a declaration of future events to confirm the faith of His followers. On the night of His betrayal He said to His disciples: "And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

"Both the Old and New Testaments abound with predictions of the future that were fulfilled hundreds and thousands of years later with minute and mathematical accuracy.

"Such evidence is incontrovertible. It confounds agnosticism and atheism, and proves beyond the least doubt the inspiration of the Bible. It is visible and tangible proof that fully satisfies the honest seeker after truth.

"When you come to this Book, come to it with awe. Read it with reverence. Regard it with a most sacred attention. "Take thy shoes from off thy feet, for the place whereon thou standest is holy ground." Never, never compare this Book in the terms of human comparisons with other books. Comparisons are dangerous. They are of earth. This is from heaven. And do not think and do not say that this Book only *contains* the words of God. It is *the Word* of God. To say the Bible contains the Word of God, is inadequate and misleading. . . It must be remembered by the reader that the inspiration of the Bible is a matter of fact, not a manner of theory. The Bible is the supernaturally inspired, infallible divinely authoritative Word of God. This is not a deduction of reason, but a revelation of the Holy Spirit."

"It is in truth, the Word of God; nay, more, the living Word of the living God;  
supernatural in origin,  
eternal in duration;  
inexpressible in value;  
infinite in scope;  
divine in authorship;  
human in penmanship;  
regenerative in power;  
infallible in authority; . . .  
personal in application. . .

"And not only was the Bible inspired long ago when 'holy men of old spake as they were moved by the Holy Spirit'; but the inspiration still lingers in the sacred writings. Today the very words and sentences are tingling with supernatural power to be released for our use by the touch of faith, [and how the promises of glory will surge through our soul]. All the exegetes and critics in the world could never persuade (a soul truly enlightened with the knowledge of God) that these promises were a far-off echo of a Babylonian legend, or some relic of an Oriental myth. No, no! (They are messages sent straight to us as a voice from heaven to lift us up so no man can ever shake us out of the conviction that God's promises will be fulfilled in His own good time).

'Read your Bible, read it every day;  
Read your Bible, read it come what may;  
Read your Bible, read it every day;  
Never mind what all the Higher Critics say.'

... "The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus."

"The rationalists haven't given the Bible an honest  
(Continued on page 10)

# Meditations

## On the Word

*"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2: 1).*

The apostle Paul, as a spiritual father, ceased not to warn his children of the danger of their being ensnared by the things of this present evil world. He had experienced the sorrow of losing some of his followers to the enemy, who, "as a roaring lion," ever walks about seeking whom he may devour. So he warns of the necessity of taking heed, and holding fast to the words of life. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?"

There was a time when judgment for disobedience was executed speedily, as in the case of Uzzah who is one example of not remembering and obeying the word of the Lord. The command had been given (Num. 4: 15) that they, the children of Israel, should touch no holy thing, lest they die; but Uzzah, though in love for the ark, put out his hand, and disobeyed, and death was the penalty (I Chron. 13: 10).

Another example of disobedience we find in I Samuel 15, where the Lord, through Samuel, commanded King Saul to go and utterly destroy the Amalekites, but Saul did not pay strict attention; he did that which was right in his own eyes and spared Agag the king and the best of the sheep, of the oxen, of the fatlings, and of the lambs, to sacrifice to the Lord. But Samuel said to Saul, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." God wanted obedience, not sacrifices and offerings. And the God who lived in Uzzah's and Saul's time is just the same today. He "will not at all acquit the wicked. . . He will repay him to his face" (Nah. 1: 3; Deut. 7: 10).

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will require it of thee."

If a boy in school is bidden to recite and chooses to write copy instead, the goodness of the writing will not save him from censure. A guide through an unknown country must be followed implicitly without questioning, if the desired goal is to be reached. A soldier in battle must fight when and where he is ordered. When the conflict is over he may reflect upon and perceive the wisdom of his commander in movements that at the time of their execution were perplexing. Just so we must obey God's spiritual laws if we would reap peace and happiness now, and blessings in the future. We must obey, whether we see the reason or not; for God knows best.

"Whatsoever things were written aforetime were written for our learning," we read, and God has given us examples of those who failed to keep His word, and the re-

sultant penalty visited upon them, that we may receive instruction and warning, lest we fall after the same example of unbelief.

Jeremiah tells us, "Cursed be he that doeth the work of the Lord deceitfully" (margin, "negligently"). We would rather be found in the class of which we read in Rev. 1: 3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." We can be in this class if we now give the more earnest heed to the things which we have heard, and put them in practice in our everyday life.

### THE LIVING AND ABIDING WORD OF GOD: THE MARVEL OF THE AGES.

(Continued from page 9)

trial." When put to the acid test of experience, it proves its vital worth. "For the Word of God is living and powerful, and sharper than any two-edged sword." Modern thought and the current skeptical tendency of the times will never shake our faith if we rest upon God's Word. It will keep us from being moved."

In speaking of the credibility of the Bible, Dr. I. M. Gray says: "I desire to say, and I can say it without fear of successful contradiction, that there has been no period in the history of the Bible when it was more unfortunate to object to its credibility than now. There has been no period when confirmatory evidence of its truth was so strong as it is now. . . This is not only true because of the cumulative evidence of fulfilled prophecy, but because of the witness of archaeological discoveries. The pickax and the spade in Bible lands are attesting the historicity of *every book* and practically *every chapter* of the Bible in a marvelous way."

"Gen. Ulysses S. Grant, when President of the United States, was asked for a message to the youth of the country. In reply he wrote: 'Hold fast to the Bible as the sheet anchor of your liberties, write its precepts in your hearts and *practice them in your lives.*'"

"To the influence of this Book are we indebted for all the progress made in true civilization and to this we must look as our guide in the future."

"Daniel Webster declared the Bible was the secret of the blessing that had rested upon our country, and that if we neglect it, our doom may be sudden and complete. He said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity." "

Though the Bible ranks as the highest piece of literature and supreme standard of ethics for any civilized nation, we never would have comprehended its depth of wisdom, the exalted standard of holiness, nor the scope of God's plan of the ages and for His people, but for the excellent teacher whose coming, the Book foretold. This also is a prediction fulfilled before our eyes. We honor the man whose reverence for God and His Word is a beacon to His followers. His life's endeavour was to penetrate earth's darkness with the effulgent beams of divine knowledge which light the way ultimately to the throne of God.

The quoted paragraphs are from *Fulfilled Prophecies that Prove the Bible* and used by permission of its author G. T. B. Davis.

# Questions and Answers



**"Does the 16th verse of Mark 16 mean that one has to both believe and be baptized to be saved? or should it not say, Believe, be saved, then be baptized?"**

The verse is correct as is. Belief, acceptance, conformity, are indispensable steps to be taken before salvation or the prize can be ours. The popular idea that one is saved the moment he enters the Christian life is far from correct. Salvation comes at the end of the race, not at the beginning.

The decision to enter a race or compete on the race track does not assure the runner that he will win the prize, neither does a good beginning assure the Christian that he will continue faithful to the end. Paul said to the Galatians: "Ye did run well; who did hinder you that ye should not obey the truth?" (5:7). Demas ran well for a while then forsook Paul and the work of the gospel, for he loved this present world.

King Solomon, third in the succession of the kings of Israel, made a very good beginning. He showed his humility by asking God for wisdom, rather than for riches, long life or the life of his enemies. During his early life he carried out the will of God very scrupulously, but in later years he retrograded to the point that he spoke of himself as an "old and foolish king that would no longer be admonished." If he was saved with the event of his splendid beginning he must have become most dreadfully unsaved by the close of his career.

Jesus' words (Matt. 24:13) confirm the fact that salvation comes at the end of the race, not at the beginning. "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved," not that he already is saved.

The great Paul, though filled with divine grace and wisdom, realized that he would have fleshly impulses to fight to the very end of his life. He said: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

We hear much about full salvation, but the usual conception is misleading. Full salvation means to be placed beyond the possibility of sinning. It means release from the bondage of mortality; it means being placed beyond sorrow, disappointment, pain or death. Once we are saved, we shall be saved for eternity. The promise is: "But Israel shall be saved in the Lord with an *everlasting* salvation: ye shall not be ashamed nor confounded, world without end" (Isa. 45:17). And in Luke 20:36 Jesus described this salvation as being made equal to the angels, neither can we die any more.

A salvation so elusive that we may have it today and tomorrow it may be gone is too uncertain a goal for a reasonable man to invest his whole lifetime in.

**If there are such—what are the Ten Commandments of Jesus?**

Jesus gave no ten commandments. The fact that there were ten commandments given to Moses on Sinai is no proof that ten is the specified number of commands that must be observed.

The Ten Commandments were only the law of the land to the Hebrews. They were never given as a law that

would give life, but rather as a secular or civil law or code that would restrain the lawless element and give authority to existing law enforcement groups.

The law of faith, or the life-giving law given to Adam and the patriarchs existed about two thousand years before the Ten Commandments were given. Then for roughly another two thousand years the two laws existed parallel with one another. The Law of Moses then ended, ceasing by limitation. We read: "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). The law of faith still exists.

Every divine command in the Bible, whether given direct to a patriarch by angels, or through a prophet, apostle, or Jesus Himself, forms a part of this law of faith. The Mosaic Law was "added to" this law of faith at the coming of the Children of Israel out of the land of Egypt.

In Matthew 5, Jesus explained to His disciples and the multitude the difference between the two laws. In the case of adultery a man had to commit the act to be guilty under the Mosaic Law, but Jesus said: "I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The new law covered the intentions of the heart as well as the act. Hence for a man to refrain from adultery only because of fear of punishment or detection, and not because the act was sinful, he would be just as guilty in God's sight as if he had committed the deed.

The old law said: "Thou shalt not kill," meaning the actual taking of life. But I John 3:15 gives the deeper significance: "Whosoever hateth his brother is a murderer."

In Mark 12:30, Jesus gave as first of all the commandments a statute which really was no part of the Ten Commandments. It covered the thoughts and intents of the heart, therefore was a part of the royal law, the law of faith. It reads: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." These words describe a perfect character. Any man living up to that statute will be worthy of eternal life.

Turn to Deuteronomy 5 and you will find the entire Ten Commandments listed. Follow down to the 6th chapter, and in vs. 4 and 5 you will find the very statutes Jesus gave in Mark 12.

While Jesus never gave a specific list of commands, after He had spent some time in heaven He appeared to Paul, authorizing him as a "chosen vessel" to preach the gospel. And in Paul's epistles we find very comprehensive commands listed. Read Rom. 6:11—13; I Cor. 10:31; II Cor. 6:14—18; 7:1; Gal. 5:19—26; Eph. 4:17—32; 5:1—16; Phil. 2:12—15; Colossians, chapter 3; I Thess. 4:1—7; Heb. 12:1—16. The epistles of Peter and James give important commands, as does also Revelation, the last book of the Bible.

These commands cover every phase of the Christian's life, and to obey them will keep you busy the remainder of your life.

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*It takes eleven tons of pressure on a piano to tune it. God will tune you to harmonize with Heaven's key-note, if you can stand the pressure.*



# Hope and Promise

On the Scripture's holy pages,  
We can read God's wondrous plan  
Sung by Psalmist, prophets, sages  
Ever since the world began.  
In the ages dim and distant,  
Far remote, this earth was made;  
Man, though ever so persistent,  
Knows not when its beams were laid.

God, with mighty angels, formed it,  
By His pow'r it trails through space,  
Ever whirling, speeding onward  
In its own appointed place.  
To be inhabited He made it,  
Like all other worlds above;  
He has placed mankind upon it;  
Showed His mercy and His love.

He has left His Word to guide us  
In the way we know is right.  
On its holy pages shining  
Visions of a future bright.  
With such thoughtful contemplation  
Can we idle by the way?  
Are not joys like these sufficient  
To support our minds each day?

There's a land all free from sickness,  
Death itself shall be no more;  
Nothing then will e'er molest us  
On that shining, happy shore.  
Every man shall sit contented  
Under vine and fig tree's shade,  
Nothing then to harm or hurt him,  
Not a thing to make afraid.

Though the darkness thick is gath'ring  
O'er the pathway, light is near;  
Keep the coming future glory  
E'er before you, do not fear.  
Just a few short years of labor  
In God's vineyard and we know  
All this grandeur and great glory  
He His faithful ones will show.

Can all fame and worldly glory  
Compensate for joys like these,  
When man's life is but a vapor,  
Like a flower soon to cease?  
Never! Only empty bubbles,  
Breaking with the slightest touch,  
While the joys of righteous living  
Are so close within our clutch.

M. A. F.

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